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SAN ANTONIO (DPS, Oct. 2) -- Inclusiveness and firmness became the balance wheels powering the Episcopal Church's House of Bishops, as its members grappled with issues facing the Church and society.

The largest number of bishops ever to attend an interim meeting of the House -- 176 -- gathered at the Gunter Hotel here for a week of worship, prayer, discussion and legislation on topics that ranged from women in the episcopate to a sharp warning against interference by a bishop from outside the Church.

Presiding Bishop Edmond Lee Browning, chairing his first meeting as Primate, set the tone with two addresses -- the first laying down his assumptions about leadership and the second a sermon of praise for the role of the prophet, especially Archbishop Desmond Tutu. (**EDITORS: see attached documents.**)

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DPS 86205/2

In his opening address, Browning laid out a series of assumptions or values about leadership, to which he urged the bishops to hold him accountable. These included collegiality, trust, dialogue, diversity, the integration of pastoral and prophetic roles, the need for Church/State engagement and the importance of traditional values as touchstones. He told the bishops that he would continue, at least for a while, the heavy schedule of travel that has helped him begin to build collegial and trusting relationships and open dialogue.

Throughout his comments ran his commitment to a Church that encourages the engagement of all its members:

"The tension that is often experienced in the diversity must be seen as creative catalyst, as it almost invariably challenges us to a greater hope for our outreach. The Church and its mission are served when there is the continual realization that no part of this diversity holds all the answers to our well-being."

But he also pointed consistently to the role of the Church in society:

"I believe that it is the role of the Church to place and champion moral issues on the national agenda. Whether these issues effect foreign or domestic concerns, human rights, justice, employment, accessibility for persons with physical handicaps, criminal justice, social security or medical care, the Church must give moral leadership. This leadership comes with ministry with the persons involved, education of the general population and advocacy before legislative and judicial bodies. I do not need to rehearse for you the number of concerns affecting the common good which had their genesis and championship within the religious community. The religious community has been effective because it has been the conscience of the nation."

The Primate expressed disappointment at what appeared to be efforts within the White House to close off dialogue with Churches -- dialogue which past administrations had sought and encouraged -- and told the bishops of plans to enhance the presence and effectiveness of the Church's Washington Office.

He also told the bishops that he had instructed the Communication Office to begin taking a more pro-active approach to presenting the Church's case to the media and praised a session of media training which he had undertaken in New York.

In conclusion, he returned to the theme of inclusiveness, setting it in the Anglican context:

"When Anglicanism lost its tolerance for tolerance, it no longer served the Lord. But when it had a high sense of tolerance, an openness, an inclusiveness, it found its greatness. Anglicanism has a high tolerance for ambiguity -- it is a gift we give to our religious partners. It is a gift from God we need to accept and exercise. It means taking risks, facing pain and tension, living with seeming contradictions. With God's Grace, we will accept and exercise this ministry of inclusiveness, holding together the many parts of Christ's Body, bringing meaning to the lives of all God's Children out of our deep spirituality."

The elements and themes of Browning's address surfaced repeatedly as the bishops took counsel together on the matters brought before them.

Women in the Episcopate

A plea by some 17 bishops for consideration of those in the Church who are unable to accept the probability of the inclusion of women in the episcopate led to a wide-ranging review of the history of that issue, beginning with the statement last year that the bishops would not withhold consent (to consecration of a women) on grounds of gender alone.

After the matter had been carried through small groups and two open plenary sessions, the bishops agreed to a four-part resolution that affirmed the Anaheim action and the subsequent Communion-wide discussions and upheld the right of dioceses to engage in their own election processes while "acknowledging" the concern of Anglican primates that a woman not be consecrated before the 1988 Lambeth Meeting. (**EDITORS: See DPS 86206 and Documents 86215 & 86216).**

Lambeth and Anglicanism

The Anglican Communion was high on the agenda partly because of the forthcoming Lambeth Meeting of Bishops but also because of the sense of unity engendered by Tutu's installation and partly by what was widely perceived as an attempt at interference.

The bishops spent most of a day on preparing for the Lambeth Meeting; preparation that included enthusiastic reception of a 30-minute videotape "Lambeth 88 -- the Call," copies of which were given to all so

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that they could begin preparation at home for the Communion-wide gathering.

In his sermon, Browning reflected on the experience of Tutu's installation and his ministry within that racist country and related that part of Anglicanism to the rest of the Church.

"My dear friends, in a very real way our partner Church of South Africa is, as St. Paul said in the second letter to the church in Corinth, carrying about in its body the dying of the Lord Jesus, that the life of Jesus also may be manifested in its body. We must not be tricked to think that the struggle of apartheid is limited to South Africa. The struggle is with the pernicious evil of institutional racism. The greater question before us is not, necessarily, how we support the anti-apartheid forces in South Africa, but how will we confront the racism that pervades all human society? Are we prepared to work for a United States and a world where all people of color are enabled to play an equal part with white people or will we continue to view non-whites as expendable at points of political and economic forces? "The struggle against racism is dramatically engaged in South Africa, but it is being fought around the world: in the Middle East, in Southeast Asia, in Sri Lanka, Central America, may I suggest even in some parts of this country."

While the Anglican Communion figures high in the ministry and theology of the Episcopal Church, the bishops made it clear that their commitment to it must be based on the full weight and history of the Church, not just present-day amity.

An attempt by the Bishop of London to "adopt" a deposed priest, a vestry under ecclesial discipline and a former parish within the Diocese of Oklahoma met with a unanimously approved Statement of Jurisdiction, in which the House said that if such acts were allowed, "The order of the Church is compromised, trust and collegiality are violated, and the integrity of the decision-making process of every province is destroyed."

The message was cabled immediately to the Archbishop of Canterbury and, it is reported, the issue will be a major topic when Church of England prelates hold their own House of Bishops meeting this month.

Other Actions

The House opened each day with Morning Prayer and held daily Eucharists at nearby St. Mark's Episcopal Church. Before settling into the major themes of Family and Leadership, the bishops and their wives heard each day a meditation by Dr. Kosuke Koyama, an ecumenist, missionary and teacher who has sparked a number of Church gatherings and whose meditations Browning called "a benediction among us."

###

WOMENS AS BISHOPS?

HOUSES AFFIRMS TALKS

DPS 86206

SAN ANTONIO (DPS, Oct.2) -- Bishops of the Episcopal Church took steps to assure that a consultation concerning women in the episcopate that they initiated last year will get a full airing, although it may mean no woman is consecrated to the episcopate in the United States before the Lambeth Meeting in 1988.

At the last hour of their annual interim meeting here, the bishops approved a measure acknowledging "the concern of the primates for restraint in proceeding to the consecration of a woman as a bishop before the 1988 Lambeth Conference." The "mind of the House" resolution passed by a 28-vote margin after extensive debate and modification.

The resolution reiterates the position taken at the General Convention last year in Anaheim that the bishops "would not withhold consent...on grounds of gender" and commends Presiding Bishop Edmond L. Browning for opening up the sought-for dialogue last March at a meeting in Toronto of Anglican Primates. It also upholds the right of any diocese to proceed with episcopal elections and asserts that a Lambeth meeting itself cannot decide the issue of women in the episcopate for any autonomous province.

The issue of women in the episcopate has been implicit in the Church since the canons were changed in 1976 to admit women to the priesthood and episcopate. The issue took shape last year with the bishops' "mind of the House." That measure also asked Browning to take the matter up with the primates of the Anglican Communion.

The primates' gathering produced a statement expressing gratitude to the Episcopal Church for involving the primates and laid out a series of pastoral and theological questions concerning the impact of such an election. The primates did not formally ask the provinces that ordain women not to admit one to the episcopate, but they did set an extensive consultation process in motion and agree to consider the matter when bishops from all over the Communion gather in 1988 for the decennial Lambeth Conference.

Browning had responded by naming a committee chaired by Indianapolis Bishop Edward Jones to explore the whole issue and asked them to discuss it with the bishops aligned with Pope.

DPS 86206/2

The nomination and respectable second-place balloting of the Rev. Mary Chotard Doll of Cincinnati in the election of a suffragan in Washington in late spring gave further focus to the matter, which finally came before the bishops through a conference this summer of about 17 diocesan and retired bishops in Fond Du Lac, Wis. The results of that meeting came before this gathering of the House in a paper presented by Fort Worth Bishop Clarence Pope.

In his presentation, Pope noted that "many of the bishops" of the Church had felt "excluded" by the action of the House in Anaheim and asked for a response from the bishops to their suffering. He reminded the House that these bishops had not left the Church nor taken congregations out of the Church over the issue of women in the priesthood but had remained loyal while invoking the "conscience clause" that permits a bishop to refuse to license a woman priest or ordain women within his diocese. He asked for a "mood of accommodation" saying "is there any way of laying the foundation of reconciliation?"

Much of the comment that followed Pope's address seemed aimed at seeking that foundation sought by Pope while reaffirming the Church's determination to eventually accept women into the episcopate.

Massachusetts Bishop John B. Coburn summed up the tone of the debate for the committee when he insisted that the need was for a pastoral "rather than a juridical" response. He reminded the bishops that 80 percent of the people who left the Church for various reasons really left because they felt "no one cared about them." He added that any desire to have a "polished conclusion" was wrong if it failed to consider that pastoral element. He noted that the strength of Anglicanism was "being able to point the way, as a Church and a Communion" without requiring all parties to march in lockstep on a matter.

He suggested a resolution similar to the one that emerged after three days consultation.

###

BISHOPS CONDEMN

INTERFERENCE ATTEMPT

DPS 86207

SAN ANTONIO (DPS, Oct. 2) -- Declaring: "we are convinced that the episcopal office is not a personal possession. It is a gift of grace recognized by the whole Church to the life of a particular diocese in a particular province," the Episcopal Church's House of Bishops unanimously approved a Statement on Episcopal Jurisdiction condemning interference by bishops from one branch of the Anglican Communion in matters concerning dioceses of other branches.

The action, taken here Sept. 25 at the annual interim meeting of the House of Bishops, was prompted by the case of an Oklahoma parish whose vestry has been placed under ecclesiastical discipline and whose rector has been deposed but which has been "adopted" by Bishop Graham Leonard of London.

The previous afternoon, the history of the case was placed before the House by the Rt. Rev. Gerald McAllister, Bishop of Oklahoma, who noted in his presentation that each step in the process and each conclusion were unanimously supported by votes of the Standing Committee, Diocesan Council and diocesan convention of Oklahoma. The deposition of the priest, John Pasco, has been upheld by the Ecclesiastical Court of the Diocese of Oklahoma and by a Court of Appeals presided over by the Bishop of West Missouri, the Rt. Rev. Arthur A. Vogel, who offered some theological notes on the relation of bishops to dioceses following McAllister's presentation.

The diocese's action was prompted by financial irregularities at St. Michael's, Tulsa, and litigation is currently being pressed by the diocese to recover church property held in the name of a foundation headed by Pasco. Calling himself a "traditionalist" Anglican, Pasco maintains the diocese removed him because of his continuing use of the 1928 Book of Common Prayer and his opposition to the ordination of women.

Shortly after Pasco's deposition, Leonard wrote to the parish, declaring the congregation to be "in communion" with him as a bishop in "the Church God, not by our occupancy of any particular See." He had also said that he would send one of his suffragan bishops to perform confirmations at St. Michael's.

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Shortly before the vote was taken on the 25th, word was received from London that following a recent meeting with Archbishop of Canterbury Robert Runcie, who is reported to have urged him to change his mind, Leonard has said that he will make the trip himself, instead.

The document, which was drawn up by a committee of five bishops and revised according to suggestions and comments made in response to the reading of the first draft in plenary, makes note of the Oklahoma situation, without mentioning names; gives an outline of the development of dioceses and jurisdictions within the Episcopal Church; cites the Constitution and Canons regarding the integrity of jurisdictions and the potential consequences for a bishop found in violation of same; and states "the expectation of this House of Bishops that the autonomy of the Episcopal Church will be respected by the other branches of the Anglican Communion and by their bishops. It is inappropriate for a bishop in another jurisdiction to assume that he has the authority to judge the competency of our canonical process or to contradict this process. It is equally inappropriate for a bishop to claim the authority which belongs to a province to establish dialogue, enter into communion, or otherwise recognize schismatic groups that style themselves 'Episcopal' or 'Anglican.' We expect the Primate and House of Bishops of the other branches of the Anglican Communion to challenge, correct, and discipline any bishop of that branch of our communion who attempts by his physical presence or his episcopal office to enable a deposed priest of our church or a removed vestry to circumvent the canons."

The statement was telexed to the Archbishop of Canterbury immediately upon its approval by the House. Runcie is expected to bring the situation before the next meeting of the Church of England's House of Bishops this month.

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BISHOPS HEAR PLANS

FOR LAMBETH '88

DPS 86208

SAN ANTONIO (DPS, Oct.2) -- The House of Bishops kicked off its first weekday session here with preparation: Morning Prayer and meditation by Dr. Kosuke Koyama as preparation for the day, and the rest of the morning in discussions preparatory to the 1988 Lambeth Conference.

Bishop Arthur Walmsley of Connecticut began by outlining the Archbishop of Canterbury's stated hopes for the conference: that it not just be another isolated conference producing a report, but that each of the attending bishops will "bring his diocese with him." He also laid out the four themes around which the 1988 Lambeth Conference will be organized: mission and ministry, dogmatic and pastoral concerns, ecumenical relations and Christianity and the social order.

For the bishops' consideration, Walmsley listed five points about the coming conference. The first was that the methodology for this Lambeth meeting differs from previous ones in that bishops are being invited to engage in discussions before, during, and after the meeting itself. He said a commitment was necessary from the House on how to go about that, noting that one possibility was that of Province VII, which is making Lambeth the theme of its synod. Second, this Lambeth Conference seeks to provide a more effective means of intentional communication. There will be some simultaneous translation in plenary, and bishops will be divided into "home groups" to aid in developing community. A third difference -- one for which those present expressed loud approval -- is that at the 1988 conference, wives will be lodged on site, with their husbands. There will also be some efforts at a common life. Fourth, the organization of this Lambeth Conference is being seen as a means for developing a community which not only comes together, but which stays together in a fresh way as "evidence 'back home' of our unique unity within diversity." He added that the American Church might well have a special opportunity there, especially with regard to the handling of the issue of women's ordination. Lastly, Walmsley spoke of the planning meetings for Lambeth which have or will take place.

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DPS 86208/2

One of these pre-Lambeth meetings was held earlier this year in Lima, Peru. It gathered together for the first time the president or vice-presidents of all eight United States' provinces with the bishops of Canada, Central and South America and the Caribbean Basin. Later on in the morning, Bishop William Folwell of the Diocese of Central Florida, one of the participants in the Lima meetings, introduced a report on that event made by himself, Bishop Adrian Caceres of Ecuador, and Bishop Harold Hopkins of North Dakota. Each emphasized different aspects of the meeting.

Folwell outlined five points which came out of the meeting and which basically are similar to the four Lambeth themes. They are: peace and justice, the shape of ministry, ecumenism and the global Anglican role, renewal and evangelism and family life. He stressed that, for the Americans, listening was a major part of their participation in the Lima meeting. He also noted that it was a recommendation of the Lima group that there should be a Latin bishop on the planning committee for Lambeth. This was answered later on by the Presiding Bishop's announcement that Bishop James Ottley of Panama has now been asked to join that planning. Folwell also mentioned simultaneous translation for small groups in addition to plenary as something the Lima group felt to be very important.

Caceres began his presentation by noting "It is interesting to see that we are not first world or third world but Anglican world." He added that the Anglican presence in Latin America is now not one of domination but like missionaries. He said the Episcopal Church is now established in all countries in Latin America and is presented as "a prophetic church with its freedom...its indigenization."

Hopkins spoke of the importance in the discussions of the themes of evangelisation and of family life.

Folwell closed by saying that it was the unanimous feeling of the participants at Lima that this first meeting of the Anglican Communion members in the Western Hemisphere ought not to be the last. He also urged that bishops with sabbaticals stop by that portion of the world to see the work of the Church there.

The Rev. Robert Brown, serving the Anglican Consultative Council as a communication consultant, brought greetings from the Archbishop of Canterbury and the Rev. Canon Samuel Van Culin of the

Council and introduced the videotape prepared by the Council for the bishops entitled Lambeth 88: The Call. Copies of the tape and study guides were given to the bishops to take home with them, to aid them in the process of "bringing their dioceses with them" to Lambeth, as were the study guides.

Also part of the morning's agenda was a report from Barbara Frey, wife of Bishop William Frey of Colorado, who represented Patti Browning, wife of the Presiding Bishop, at a recent planning meeting for the distaff side of Lambeth. Joint programs and accomodations for the bishops and their wives were also part of those discussions.

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GUEST SPEAKERS HIGHLIGHT

LEADERSHIP, FAMILY THEMES

DPS 86209

SAN ANTONIO (DPS, Oct. 2) -- Family and leadership were themes running through morning presentations by guest speakers at the interim House of Bishops meeting held here Sept. 20-25.

The first of the speakers, Rabbi Edwin H. Friedman of Bethesda, Md., was introduced by Bishop Theodore A. Eastman of Maryland on Tuesday morning. Friedman, an author, lecturer and family therapist, has been a pioneer in the application of systemic concepts to broader "families" such as religious congregations and has served as consultant and counselor to many Episcopal clergy in the Capitol District area, including a group to which Eastman belonged when he was a parish priest.

Friedman's presentation was made in two parts, the first an outline of his ideas on family systems, the second on how the bishop, as leader, fits into that. He talked of leadership styles, with a spectrum running from consensus to charisma, pointing out the dangers inherent in each before explaining his own ideal of leadership, "self-differentiation," which combines characteristics of both charismatic and consensual leadership, hoping for consensus but not afraid to show strength: the leader as head is part of the body.

Wednesday morning's program included a presentation by Dr. Edward A. Powers, a faculty member of the American Management Association's Institute for Management Competency and for 20 years the general secretary of the United Church Board for Homeland Ministries, and a panel discussion by several bishops who had participated in one of the Institute's competency development labs of their reactions. Powers was introduced by Bishop Edward C. Chalfant of Maine, one of those participants.

The form of the labs was outlined, and Powers spoke of some of the skills necessary for leaders, telling the group that the participating bishops had demonstrated all of the 18 competencies of the superior management model and noting that, measured against their secular peers, the bishops showed greater use of open dialogue. They were, he said, strong on team building but ambivalent towards power. He said, too,

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that bishops have things to give to other senior managers, adding "the Church is a very good schoolhouse." Brochures on the labs were passed out, and the bishops were urged to consider attending upcoming sessions.

The subject for the final morning of the House of Bishops, that of models for management and leadership, was covered in a paper entitled "The Public Ministry of the Bishop" delivered by the Rt. Rev. Bennett J. Sims, retired bishop of Atlanta and now director of the Institute for Servant Leadership at Emory University. A panel critique by three fellow bishops followed.

Sims's paper was divided into what he termed a "properly trinitarian" three parts: history, theology and application. With a use of humor which drew frequent chuckles from his listeners, Sims pointed out that from its inception, the Church has been in conflict with the public over issues of inclusion -- from the place of gentiles or eunuchs in the Church chronicled in Acts to that of homosexuals in the Church today. He expressed his feeling that "our thinking has tended to begin with a heavy emphasis on sin/redemption and a parallel suspicion of the public domain as a dark place." Citing the history of the Church as "none other than the history of re-formation," Sims called for a "resolve to begin our self-understanding with creation rather than with sin/redemption." He acknowledged that to be inclusive, to hold "creationist ecclesiology," makes boundaries more permeable, and that that in itself was a danger, but put forth as the key a hospitality which "makes room for another -- and for another view."

In the closing section of his paper, Sims asked, "If, then, the public is God's own domain, and the arena of Christ's ministry, and the very character of this Church at its baseline, with boundaries like a sieve, what's to stop us from reaching out with public challenges wherever we believe that more harm than good is being done to the inter-relatedness of life, to God's created and intended Shalom?" He continued, "What does stop us? If I understand myself, it is unbelief. My fear of public challenge rises from failure to believe that the public is already graced -- that God is present and at work in human hearts and social systems -- that Christ is risen and loose upon the world, unconfin-
ed to liturgies and councils of 'distinguished churchmen.'" In

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closing, he stressed the power of prayer to combat fear, "because talking about God as theologians cannot substitute for talking with God as ordinary mortals."

The morning meditations with which each session began were provided by author, missionary, theologian and teacher Dr. Kosuke Koyama. The Japanese-born Koyama is currently John B. Rockefeller, Jr. Professor of Ecumenics and World Christianity at Union Theological Seminary in New York. His presentations, which included references to a daily page of quotes from such wide-ranging sources as The Dhamapada, St. Augustine's Sermons, The Analects of Confucius and George Kennan's The Nuclear Delusion, had as its theme "The Hand Painfully Open." Under this heading, the five days' topics were: Christian Faith and Social Ethics; Situation, Secular and Sacred; Theology of Violence and Non-Violence; The Eucharistic Shalom for our World; and Critique of Center-Prestige. At the end of his final meditation for the House, Presiding Bishop Edmond L. Browning called Koyama's presence among them a "benediction."

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The following is a reflection by the Rt. Rev. Rustin R. Kimsey, Bishop of the Episcopal Diocese of Eastern Oregon, who attended Archbishop Tutu's enthronement on September 7, 1986, as a member of Presiding Bishop Browning's party. It was written for, and is reprinted with permission from, The Episcopal News, Diocese of Los Angeles, to which credit should be given for its use. The quotations are from Archbishop Tutu's sermon on the occasion.

IMAGES FROM SOUTH AFRICA

THE DALLES, Ore. (DPS, Oct.2) -- There is a tendency when one moves deeper and deeper into the South African situation to suffer from "paralysis by analysis." The complexities are enormous; the problems systemic; the seeds for change wrapped in a rigid garb which seeks the status quo. Visions grow dim by such weight.

Out of this compost of a complex and tragically seperated society, a vision continues to emerge which is of hope and promise. Desmond Tutu is a symbol of that hope, and his enthronement as Primate of the Anglican Church in Southern Africa gives substance to the promise.

Images of hope and promise came early in the enthronement service. Desmond entered the pulpit of St. George's cathedral with authority, humility and a sense of belonging. He riveted his vision on the God who calls us all into being brothers and sisters. "Whether he likes it or not, P. W. Botha and I are brothers" was a very large clue as to the spirituality of the archbishop. This theme of one society is prominent in Desmond's mind and heart, not as rhetoric but as grace and need. "If we could but recognize our common humanity, that we do belong together, that our destinies are bound up with one another, that we can be free only together; that we can survive only together, that we can be human only together...then a glorious South Africa would come into being, where all of us hold harmoniously together as members of one family -- the human family -- God's family."

In a land stitched together by apartheid, the possibility of change seems remote; but again, Tutu focuses not on the human track-record but upon the transforming power of God: "No one, no situation is untransfigurable." In my weakness, I would often prefer the preacher to leave it at that and allow me to be alone in a detached piety which

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requires nothing of me except prayer for God to transform someone else! Desmond will not allow me that ecclesiastical sin! Rather, he says "...if your are prepared to fight for the right of adoring Jesus in his blessed sacrament, then when you come out from behind your tabernacles, you must walk with Christ, mystically present in you, through the streets of this country, and find the same Christ in the peoples of your cities and villages." Incarnating that message on the day after the magnificent cathedral service and the open-air Eucharist attended by thousands, Desmond and Canterbury led us into the most squalid, degrading living situation I have seen. They call it "Crossroads," and there is more tragedy behind that name than opportunity. In many ways, the trek into Crossroads, with Desmond introducing the strange collection of church and media people to the black people of the ghetto, is a helpful, simple image of what the man is about, gathering humanity for the promises of God!

Other images come to me as symbols which continue to press upon my heart.

-- In Crossroads I saw only two symbols from the world outside the ghetto: an armored vehicle constantly patrolling the area and a small wooden church. Repression and hope. How hand in hand they are in South Africa.

-- The image of music lingers in my being. During the enthronement service, two magnificent choirs graced our worship. One was St. George's choir, peeling forth the beautiful strains of traditional Anglican worship. The other was choir from Soweto, gracing us with stirring and powerful native African Christian anthems. Both choirs were appropriate...both were soaring...and together they blended the different voices of Africa and offered them to God in worship.

I return home with prayers for South Africa and for us. There are many learnings for me -- some known, others yet emerging. Of one thing I am certain: The learnings from South Africa are translatable to all human situations. In Cry the Beloved Country, Alan Paton used as a theme the separation within South Africa which prevented people from truly knowing one another and consequently, from truly knowing their country. This should be a parable for us all. How well do we know the communities in which we live? How resolute are we in moving toward unity of nation and world with sacrifice and a deep thirst for justice?

May God bless South Africa. May God bless us.

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VIRGINIA EXECUTIVE

GETS CHURCH CENTER JOB

DPS 86211

NEW YORK, (DPS, Oct.2) -- Ellen F. Cooke, assistant treasurer of the Diocese of Virginia, has been named Executive for Mission Support and Treasurer of the Episcopal Church Center.

Her appointment, announced here and by Presiding Bishop Edmond L. Browning at the annual House of Bishops meeting in San Antonio, completes the reorganization that Browning instituted in his first year. Cooke becomes one of three mission group executives who, along with Senior Executive Officer George L. McGonigle, will oversee the operations of the Church Center, its staff, Program planning, and Executive Council and General Convention support functions.

Cooke will head the units charged with all administrative support and financial management activities for the Church Center: building management, personnel, administrative services, shipping, management information systems, finance and some communication production functions.

Cooke brings a wide background in Church financial management. She took a bachelor's degree in economics from Georgetown University in 1969 and then served two years as business manager of the National Cathedral School. For six years, after that she served as a financial consultant with schools and religious organizations.

In 1977, she undertook a long-term consultancy with the diocese of Massachusetts in the areas of accounting, audits, personnel and deferred giving programs. From that experience, she was named assistant treasurer of the diocese. In the Massachusetts' structure, the assistant treasurer is the senior staff financial officer, and she was responsible for the management of five diocesan corporate structures and a total of \$55 million in budgets.

She moved to Virginia and her present post in February of this year.

Cooke is married to the Rev. Nicholas T. Cooke III, assistant rector at Christ Church, Alexandria, Va. They have three children.

She will take up her Church Center duties Nov. 1.

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PICTURE CAPTIONS

The 1986 Interim Meeting of the House of Bishops

(86212/1) Worship was a major element in the 1986 Interim Meeting of the House of Bishops held in San Antonio Sept. 20-25 with each day beginning with Morning Prayer and Sunday and daily Eucharist at nearby St. Mark's Episcopal Church. Here, Presiding Bishop Edmond Lee Browning chats with choristers of St. Mark's before he dons his mitre for the procession into the Sunday service attended by 176 bishops, their spouses and guests and St. Mark's parishioners. In his sermon, the chief pastor and primate shared his experiences at the installation of South African Archbishop Desmond Tutu and praised the Nobel laureate as "a Man of God called to be a prophet in his time."

(86212/2) The Diocese of West Texas laid on an afternoon of old fashioned Texas hospitality for Episcopal Church bishops and their guests during the 1986 Interim Meeting of the House of Bishops at San Antonio Sept. 20-25. The tour, "A Taste of Texas," included an ancient mission, the Diocesan House and the Texas Culture Museum. Here, Bishop Christoph Keller, retired Bishop of Arkansas, and others receive gifts of a peso on a neck ribbon presented to the visitors at the Diocesan compound.

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DPS 86213

**Address by the Most Rev. Edmond L. Browning
1986 Interim House of Bishops Meeting
San Antonio, Texas, Sept. 22, 1986**

I cannot think of a year that there has been so many incredible events and experiences for Patti and myself -- and for our whole family -- as this year of 1986. It has been filled with every emotion that could be crowded into a lifetime.

To share but a few: beginning with the incredible experience of January 11th -- an overwhelming feeling of the power of the Spirit in worship; the explosion of the Challenger -- a sense of helplessness --the next morning an offering of prayer in the Senate Chamber -- proud of our country's response to this tragedy; bombing of Libya and a feeling of regret and shame at our country's sense of gratification; visit to Panama -- tremendously encouraged with the leadership of our bishops in Central and South America -- there is a new maturity; Church Center staff -- amazing collection of talent and dedication that is difficult to describe; Toronto and the Primates -- diversity and power of the Anglican Communion; diversity of ECUSA -- sharing the aspirations and expectations of the UBE, the Urban Caucus, ECW Provincial representatives, the Diocesan Communicators, the Conference for the Deaf, sharing with 500 laymen from the three dioceses of Tennessee about mission -- what power!; finding a sincere welcome within the Ecumenical circles -- attending the LCA Convention at the time of the merger of the three Lutheran bodies -- visiting with the Episcopalians serving on the National Council of Churches staff; examining the role of the Executive Council and developing a relationship of partnership with this body; feeling a tremendous loss with the deaths of Harry Kennedy, Leonardo Romero, Will Hogg and Bob Rusack; finding a very warm and special friend in Robert Runcie; trip to Capetown and Desmond Tutu's enthronement -- returning with a renewed desire to in every way show our solidarity with the Church of South Africa and its mission; --joining the diocese of Massachusetts in a tremendous outpouring for Ruth and John; excitement and enthusiasm at the seven consecrations and two institutions; and a lot of support from all you in countless ways.

Enormous gratification and thanksgiving to Patti, Mark and Ella, to Paige and Steve, to Philip and Lisa, to Peter and Melissa, and to John. The move from Hawaii to New York has not been without its

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strains -- raising questions within our family about its sense of unity -- how to support one another -- what it means for eleven people to be given such a change! There's been a lot of happiness and joy for us as a family -- the weekend of Jan. 11th has particular memories -- John graduated from high school -- Mark and Ella were married -- Paige announces her wedding for November of this year -- and Praise the Lord! our first grandchild is scheduled to arrive in March. There has been tears and sorrow with the death of my youngest brother in August and my nephew in June, only son of my other brother -- a year that has been enormously blessed by God's Grace.

Patti said at the end of the General Convention -- after all the commotion of being pulled here and there -- "This has been a week of grace." There have been some new learnings, but, for the most part, I think that many of the old ones have been reinforced -- certainly the knowledge of God's faithfulness and grace has been reinforced like never before in 1986.

This interim meeting of the House has been planned to a large degree around the theme of leadership. It was felt by the Council of Advice that it might be helpful for me to share my thoughts about this theme -- particularly around the past eight months as I see my own style developing in this new position. I hope you will feel it helpful in coming to know me a little better and in what you might expect from my leadership. Whether it is or not, you will have to wait and judge -- I would just say that its been helpful to me for many reasons which do not need to be rehearsed other than to say that its good to be called to give this accountability.

The format that I wish to use is this: there are certain assumptions/values that I make and out of which I believe the leadership I might offer evolves. I will give a description of each of these assumptions/values followed by an example or two as to how they have manifested themselves during the past eight months. When I've concluded the sharing of the values with their examples, I want then to share how I see them pointing to the future -- that will give you an idea of my own expectations!

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The design for the day is that you will be asked to make a response through small group discussions -- how do you feel about the assumptions/values I've listed -- what questions do you have of me coming out of the presentation -- are there other expectations you have of me as Presiding Bishop that I ought to hear -- are these reflections any help to you as you reflect on your own ministry!

Let me make one final statement before the sharing begins -- I believe with all my being that the Lord God is in the midst of these assumptions -- that they are not fixed but developing, and, certainly, he will reveal others as we move along through the next months.

The first assumption or value I would share is some thoughts on Collegiality. Let me say a few things it means for me. In the examination of the need for vision and how it develops -- it's my conviction that vision comes about principally through experience, sharing and discernment. When I think of the vision I hold for the Church, I know that it has come as God's gift through the experiences with peoples, different cultures and events -- it comes out of the willingness of others to share with me the grace that they have experienced -- it comes out of discernment that has been enabled by the fellowship of our life together.

The real blessing for me in being a member of this House over the past eighteen years has been that it has always been a special source of strength and courage for carrying out the task God has given me to do in the various places I've been asked to serve. The collegiality of this House has been a source of inspiration -- a place of encouragement and hope, as we have wrestled with the great issues. And I think even more personally that it's been a place -- and this may sound strange -- that I have learned something about vulnerability and its importance in our lives as pastors and prophets.

Let me share another brief point about collegiality -- when I first became a member of this body -- it was my impression that the House, as a body, hardly ever interfaced with any outside sources -- we talked almost entirely to ourselves. Over the years this has changed to some degree, but I wonder if there is not necessity for further change in this area. Later, I have an idea or two to offer in this regard.

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Regarding how the value of collegiality has expressed itself during the past eight months -- the listening process that I've declared I will be on for the first eighteen months of the job issues from the value of collegiality. It's out of this process that I am hoping to be able to present to the General Convention in Detroit certain priorities calling ourselves to a greater sense of mission. I know that priorities are not easy to deal with -- and yet I am convinced that God calls us to particular tasks at particular times -- this must be discerned!

Very briefly, one other area in which I have spent a good deal of energy is in the building of new executive staff, as well as instituting some new structural designs for the Episcopal Church Center. The principal value in the consideration of this planning has been collegiality. In the choosing of new staff, the principal criteria has been faith in Christ, credibility with the wide diversity of this Church, ability to work in and model for all a sense of collegiality that will enhance the gifts of every person of the staff regardless of their position or function:

George McGonigle -- Senior Executive Officer

Barry Menuet -- Executive for Mission Program

Donald Nickerson -- Executive for General Convention

Judy Gillespie -- Executive for World Mission

Sonia Francis -- Executive for Communications

Earl Neil -- Executive for National Mission

Charles Cesaretti -- Deputy for Anglican Relations

Dick Chang -- Deputy for Administration

And this week, it will be announced that I have appointed Mrs. Nicholas (Ellen) T. Cooke as Treasurer and Executive for Mission Support.

The second of my sharing is the basic belief that any effective leadership must be built on the value of trust. Trust is both personal and societal -- on a personal level trust is shared out of a relationship built out of intimacy, confidentiality and access. There is no question in my mind that related to authenticity and authority is the element of trust on both the personal and societal level.

There is a principle that I've operated on most of my life, and that is that you have to give something to receive it. This is obviously related to trust -- I have a belief that authority is never

truly authenticated till it is given -- and it is never really given till there is trust. Authority/leadership is given from God -- the underlying factor for me -- at least it's been out of my experience -- it is revealed and empowered by the fellowship of the Church.

Anaheim was an experience beyond description. Coming out of the Convention as a result of both my address to the joint session as well as the several interviews I gave -- the press reviews were mixed. For some, the response was enthusiastic and expectant -- for others, there was concern verging on fear (in fact I have a copy of a letter to one of you from a member of the Church asking what steps could be taken to impeach the new Presiding Bishop) -- but for most probably its been a wait and see posture.

I know some of you have questioned the time I've spent on the road -- I guess that it has been about 70% of these first eight months and it's been very intentional. Intentional for the purpose of being exposed as much as possible to begin this building of trust. At this juncture, my schedule is being planned for the future with the same intention.

Let me share with you another effort in the building of trust -- during these first eight months I have a growing respect for the whole aspect of communication. The need for exposure that will benefit the mission of the Church has to be a high priority -- I have asked our Communication Department to take seriously the point that we assume a pro-active stance with the media rather than being passive -- to create as much good will between the Church and the secular media as possible so that our mission can be shared as widely as we are given the opportunity. I realize that the role of the Presiding Bishop is essential in this consideration -- it is not a part of the role that I've always felt absolutely comfortable with. Knowing how important this part of the position is -- now as well as in the future -- I've been giving some attention in trying to develop a few skills. I spent a full day in a workshop looking at opportunities one should have with media exposure -- doing some live training with video and television. There have been no Hollywood contracts offered -- no -- it was helpful!

A third assumption or value that I hold for this office is the need to foster dialogue around certain issues facing both our Church as well as our society. I can see this happening around explosive issues

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where there is a real need for further sharing between those totally different convictions in order that myths might be exposed and the fear of both sides examined.

An immediate application of how I've tried to act out of this assumption this last year has been around the issue of homosexuality. I am not certain that you have seen the latest issue of The Witness -- in it is an open letter to me on the subject -- they gave me an opportunity to respond, and I did in the same issue.

I did not ask for the open letter, but I did appreciate it. Out of Anaheim, I think the most consternation felt in the Church was what the media reported I had said in response to questions on homosexuality. I was asked almost immediately to change what was reported but I felt that was very difficult to do and if tried would further polarize the issue in peoples' minds. I felt that I needed space and the opportunity to develop some needed trust. I have had a good start on both.

Of all the issues we face, I think this will neither disappear nor should it. I am deeply aware of the possibilities of real tension and polarization, which enhances my conviction for dialogue. I have really no idea where this may lead, but I'm willing to take the risk for those who have too long been considered as outcasts of society. Let me conclude this section by quoting the last few lines of my letter in The Witness: "...I look forward to growing more conversant with this issue, and I encourage the Episcopal Church to gain a greater perspective on homosexuality and to explode and transcend the myths and phobias which impede our answer...and I pray that the process ahead will be conducted with the awareness that it is done in the presence of our blessed Lord."

A fourth assumption is that there is no more important role for this Office than to affirm the tremendous diversity of this Church of ours, and the same time hold the diversity in the unity of mission and servanthood.

Let me make a couple of comments about diversity -- there is tremendous power for the Church and its mission when the uniqueness of the contribution of this diversity is held as a high priority. The tension that is often experienced in the diversity must be seen as

creative catalyst, as it almost invariably challenges us to a greater hope for our outreach. The Church and its mission are served when there is the continual realization that no part of this diversity holds all the answers to our well-being.

I am certain that it comes as no surprise that there are some anxious moments in this job you have given me -- certainly one of them is how to enable the diversity to sense its unity in one mission. I have been helped to understand over eight months that it's not only possible but will happen when, in the midst of our diversity, the focus is constantly on the centrality of the Lordship of Christ and his servanthood ministry.

In February, while in Montana to participate in Ci Jones' consecration, I met with a group of laity and clergy deeply concerned about the farm crisis and its effect to the rural congregation. During the discussion, it was shared that there was a need to discuss these concerns with the leaders of the urban scene. Only three weeks later, meeting in Pittsburgh with the Urban Caucus, the same thing was said in the other direction: The inter-relatedness of our mission.

I find that as I go throughout the country, there is a growing willingness to look at the relationship of our life and witness in this country to the life and witness in other nations and in particular the third world; a wrestling of how that interfacing might take place so it might bring a power and strength so to make a difference for both worlds.

Next June -- in St. Louis -- there will be national conference -- called "Under One Roof" -- the purpose of which is to examine the totality of mission. Listen to the sponsors: Union of Black Episcopalians, Presiding Bishop's Fund for World Relief, National Committee on Alcoholism, Episcopal Peace Fellowship, Council for the Deaf, Committee for Aging, to mention a few. It was not too long ago that these agencies were not in conversation nor envisioning a sense of having anything in common related to one mission.

A fifth basic assumption is that the Church is called to witness to the Gospel imperative related to great issues facing the global village. The history of the relationship between the Church and

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the State has at the best been uneven. There was a time when the Church gave power to the State, and we know that there have been periods when the Church existed because of the State. We are blessed in this nation with the freedom of religion. And in all freedom this is tension --for we fall under the question of authority. Under whose authority do we live --- are not there times when the authority of the State is in conflict with the authority under which we live as Christians? State has taken to send people to war -- to close borders -- the Church says violence is abhorrent -- a high priority is the welcoming of the stranger. There is a real tension -- it becomes very complex, and that complexity needs recognition -- but no complexity should ever delay the witness for justice and dignity of life.

During the past eight months, I have sought to make the witness as your Presiding Bishop. Each action is weighed carefully from the standpoint of the purpose of the stance -- to whom and for whom it is directed. Consultation is always used before a statement is issued or a strategy implemented. Most of these actions have been to implement decisions made by either the General Convention or Executive Council.

The efficacy of Church-State relations is found in the dialogue and interchange. I believe that it is the role of the Church to place and champion moral issues on the national agenda. Whether these issues effect foreign or domestic concerns, human rights, justice, employment, accessibility for persons with physical handicaps, criminal justice, social security or medical care, the Church must give moral leadership. This leadership comes with ministry with the persons involved, education of the general population and advocacy before legislative and judicial bodies. I do not need to rehearse for you the number of concerns affecting the common good which had their genesis and championship within the religious community. The religious community has been effective because it has been the conscience of the nation.

Let me return to my initial point. The value of Church-State relations is found in the dialogue. I have not found that creative and productive interchange with the current Administration. There seems to be little willingness on the part of the Administration leaders to solicit or value the perspective of the religious community. Other than

the religious right, the leaders of the major denominations have little access to our national leaders. (Few opportunities are available for substantive briefings on major issues. There is little sharing of information, perspectives, data or ideas. I have written to the President on several occasions. These letters were to convey the position of the Episcopal Church or to comment on grave actions taken by the Government. Although these letters did not openly seek an appointment with the President, they conveyed my willingness to be available for a broader sharing. These letters were unanswered except for acknowledgment of receipt. I have discovered that this has been the case with nearly all the heads of denominations. If we are going to share with our government concerns for the common good, it is necessary to have more than a letter of acknowledgment telling us politely that the President disagrees with us.) In fact, unless we are actively engaged before action is taken, as policy is developed, the relationship is inadequate.

To enhance our dialogue and interaction with the development of national policy, I have asked for an expansion of our Washington Office. Through the good offices of John Walker, we now have before us a plan and process to make our Washington presence more visible, effective, and pro-active.

The Gospel compels us to minister to the poor and oppressed, the sick and homeless, the aged and the unemployed. The separation of Church and State has nothing to do with caring for those in need. It has everything to do with active dialogue from different perspectives.

The issue of AIDS is a good example of how, out of its pastoral life, the Church raises an issue for national attention and leads the body politic in addressing the needs of those persons afflicted. Important to the well-being of our society as any is the issue of AIDS -- the last General Convention was clear in its direction. The tragedy increases -- the suffering is incredible as it reaches into all segments of our society -- and every indication is that much of society as well as our government has lacked the compassion to reach out and make a difference. Even parts of the religious community has issued judgments that can only increase the myths and phobia to the point of demeaning.

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There are a lot questions -- the question of the dignity of life and the dignity of death -- the question of hope -- the question of accountability -- the question of collective health for all people -- the question of the cost of research -- how will the burden be borne? No one questions the research of cancer -- would it not be tragic if only the cancer patient was expected to pay the cost?

We have set as our sights -- to help the Church in its pastoral outreach to those suffering from AIDS -- their friends and families, to provide materials and resources for the needed consciousness awakening; and finally, to take an advocacy role in Washington for a greater commitment to research.

A Time For Caring will appear in Jubilee Journal and in the Ministry Development Journal.

A sixth assumption -- there is for the Christian ministry a direct integration between the pastoral and the prophetic. I said on Jan. 11th that "...I may fail some of you as a prophetic voice, but I pray never to fail you a pastor .."

I have a strong sense that the pastoral will (whether we like it or not) lead us to the prophetic -- and equally true -- the prophetic will call forth the pastoral.

As I look for examples over these past eight months, these are two: There is no question in my mind that the ordination of women -- the experience of the past decade has deepened for the Church our understanding of the doctrine of grace and salvation. Our church, in a prophetic manner, has made that witness and continues to do so around the issue of women in the episcopacy -- it's a witness I earnestly believe will be a contribution of real significance to other parts of Christendom.

Having said this -- there is for me another side of that witness, and that it is the need for sensitivity for those who cannot accept these decisions. I have met with representatives from this House who find themselves in this position -- I have asked that they share with us on Monday. At this point I would just want to say: -- it's imperative that we find a way to maintain our unity as well as to insure the integrity of our decisions. It's no easy task -- it can't be dealt with too early -- and, hopefully, what we discuss together will also be a gift to the Anglican Communion.

Let me share with you one other example which may not belong here, and you may wish that it not be raised at all. It is a concern that I have had a difficult time trying to discover a proper response. It will come as no surprise that there are those still having a difficult time with the 1979 Prayer Book, but it may come as a surprise that next to concerns about Church and State relations, the issue of homosexuality -- the most letters I receive have to do with the Prayer Book issue. Let me be clear -- I have no intention of asking for the use of the 1928 Prayer Book -- this is settled, and the 1979 Book is our Prayer Book. Furthermore, the Denver Resolution clearly places this responsibility of the liturgy in the authority of the diocesan bishop. But my question -- how do we reach through those decisions to deal with the hurt of those who feel a deep sense of loss. I understand that there are those who have used some rather questionable tactics against these decisions and have seemed to distort the truth from our perspective -- but be that as it may, the question for myself is how do we get through those pieces of manipulation to deal pastorally with people who feel isolated and outcast?

I have a need to say to you, and through you to your respective dioceses, that although I don't appreciate tags and labels, I am seen, and rightfully so, holding values that are attributed to the liberal mode. I know it, and you know it, and I doubt that will change because those values come out of a spirituality that I claim to be one of compassion. On the other hand, a great deal of my ministry has been based on the traditional values of loyalty, of patriotism, of marriage, of family -- to mention a few!

During these past eight months, I have had a growing conviction that we must discover within the leadership of our Church a greater emphasis on the traditional values. You cannot be exposed to the drug scene, or the growing number of teenage suicides, or the continued increase in child and spouse abuse, or the laissez faire attitude about marriage and divorce, without asking where is it that we as a Church have failed -- what is the calling of today. There is no question in my mind that this is the main reason that the Archbishop of Canterbury has called for the family to be a major focus for 1988.

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There are numerous other assumptions and values that I could and possibly should have identified. Purposely, I have saved this one for the last -- next to the gift of Jesus, the most precious gift of my lifetime is my family. I have to confess that I know that I have not always realized the depth of that statement nor honored it as I should. But I do believe, and subsequently live out of the assumption, that my spiritual well-being has to do with the well-being of Patti and our family.

As I said at the outset, the move to New York was not the easiest -- there were those in our family who were less than enthusiastic. This has been largely worked through but needs continued care. We handled the six-months separation as well as could be expected, with a trip each way for the two of us. With those two things and nightly telephone calls, we survived. I considered the cost for that communication legitimate expenses within the transition.

We are keeping our house in Honolulu, partly out of the belief that it is needed as a symbolic value to our family and its needs. The Executive Council voted in June to assume the mortgage held by the diocese of Hawaii to make this possible -- I'm indebted to them in more ways than one.

It is out of one's assumptions and value system that one interprets reality and constructs structures and organizations. It is around such values as trust, collegiality, dialogue that I hope to organize our life together. As I have reviewed the seven (7) values I have shared with you, they are all underlined by the concept of inclusiveness. I want this to be the message I leave with you, that can be taken from this meeting and can be made the mark against which I am held accountable.

I realize there are many risks involved in inclusiveness. There is the risk of losing identity and cohesiveness. There is the risk of vagueness. I believe that these are the risks the Anglican Communion has always taken, and it is what has made it great. Indeed, the Anglican Church is at its best when it holds together the tension of diversity -- a Crammer and Laud, a Hooker and Temple, a Hines and an Allin.

When Anglicanism lost its tolerance for tolerance, it no longer served the Lord. But when it had a high sense of tolerance, an openness, an inclusiveness, it found its greatness. Anglicanism has a high tolerance for ambiguity -- it is a gift we give to our religious partners. It is a gift from God we need to accept and exercise. It means taking risks, facing pain and tension, living with seeming contradictions. With God's Grace, we will accept and exercise this ministry of inclusiveness, holding together the many parts of Christ's Body, bringing meaning to the lives of all God's Children out of our deep spirituality.

As we move forward together, I seek a greater degree of collegiality -- not only at these annual meetings but as a regular operating style. This means we need to seek out methods of consultation and communication. This will effect not only ongoing interpersonal relationships but also our communal relationships. For instance, I believe that our occasional Pastoral Letter should come out of a greater process than the limitations of this meeting allow. We need to be more inclusive in the ideas and data we gather to form a Pastoral letter, and I am asking the Pastoral Letter Committee to give us some options on the development and distribution of the Pastoral.

I have asked a number of you to join me on an adhoc basis to explore various issues and to represent the Episcopal Church. It was a great joy to have Ben Benitez, Rusty Kimsey, John Walker and Art Williams join me in representing our Church at the enthronement of Desmond Tutu. In the hope that this has set the pattern of how I can gather members of this House and the Church at-large for consultation and to represent this Church on a variety of occasions, I have called for a meeting of bishops and lay leaders from the states of Texas, Oklahoma and Louisiana, to consult on the impact of the economy on the Church's mission and ministry in their dioceses on October 10th.

Though physically exhausting at times, the "listening process" has allowed me to experience the health, vigor and vitality of our Church, using this collegial model. As I have challenged my personal staff to live this model for mission and ministry, I now invite you, my brothers, to join me and each other, as members of this House, to live this

collegial/consultative life. I invite your candid response to my remarks to you and thus enable the mission of the Church and each other's ministries as we move towards Detroit, Lambeth and into the 21st Century.

In these ensuing small groups (and throughout this interim gathering of the House), share with me and each other the assumptions and values and experiences that have and continue to frame your understanding of the Mission of the Church and your ministry in the pursuit of that Mission.

In unity and diversity, we gather to answer the call of Christ Jesus, who is the source of our strength and the focus of unity. Once again, let me say that I am glad to be here with you and your wives.

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SERMON BY THE MOST REV. EDMOND L. BROWNING
St. Mark's Episcopal Church, San Antonio, Texas, Sept. 21
1986 Interim House of Bishops

From the Book of the Prophet Amos, our Old Testament reading this morning: "Hear this, you who trample upon the needy, and bring the poor of the land to an end...The Lord has sworn by the pride of Jacob: 'Surely I will never forget any of their deeds.'" (8: 4&7).

On February 23, 1807, the British House of Commons declared the Slave Trade illegal and forbade any participation by British merchants in the sale and transportation of slaves. This victory over one of humanity's greatest evils was in no small part due to William Wilberforce, an Evangelical who became the leader of the anti-slavery movement. Wilberforce and his companions formed a group of serious-minded church people, mostly of considerable wealth and position, at the Church of the Holy Trinity, Clapham. The so-called "Clapham Sect" were devoted to the Church and committed their money, their influence and their ability in support of the missionary outreach of the Church and, with the maturity of the movement, to a deep sense of social responsibility and to the needs of the weak, the ignorant and the exploited. In the eyes of the Evangelicals, there was nothing more offensive than the Slave Trade. And, with Wilberforce in the lead, they were relentless in pressing the government to outlaw the exploitation of human beings.

Every year over 100,000 slaves were transported from Africa to America. It has been calculated that of the approximately twenty million Africans transported to the British West Indies, only 20 percent survived the sea voyage. The Slave Trade was profitable, bringing labor to the cotton, sugar and tobacco plantations and cheap raw materials to the English mills. The slave trade was supported by many powerful groups in England -- merchants, shippers and planters. The English mills were dependent upon it, as were the West Indian plantations. Many in England turned a blind eye to the evils of the system and comforted themselves with the thought of British prosperity and progress. Against the "vested interests" and the inertia and complacency of public opinion stood the Evangelicals. They had only one weapon with which to fight -- and that was righteousness, the appeal to conscience. In his History of the English Speaking People, Winston Churchill calls Wilberforce the conscience of the Parliament and William Pitt, the Prime Minister. The success of Wilberforce, after eighteen years of struggle, shows what religious and moral conviction can do even against the heaviest odds.

At the end of a three-and-a-half-hours' speech in the House of Commons in 1789, Wilberforce cried: "Sir, when we think of eternity and of the future consequences of all human conduct, what is there in this life that should make any man contradict the dictates of his conscience, the principles of justice and the laws of God."

In 1833, one month after Wilberforce's death, all slavery was abolished throughout the British dominions. Out of study of the Bible, private prayer and devotion, public worship and the highest sense of public morality, Wilberforce and the Evangelicals defeated the combined forces of slavery. They provide us with a model for social conscience and action.

God called the shepherd Amos to be his distinctive revelation of himself to the world. He called this humble man of the fields to carry his word to the leaders of the nation, to those who perverted justice, to those whose greed and avarice lead to oppression, to those who subordinated God to human interest. Strong and direct are the words of Amos: "Listen to this, you who grind the destitute and plunder the humble." (8:4) In the reading from the eighth chapter, he denounces the members of the trading community, and in particular, the greed and dishonesty of merchants who will stop at nothing in their drive to make money through the brutal ill-treatment of the weak and helpless. "The Lord has sworn by the pride of Jacob: I will never forget any of their doings." (8:7).

God called the shepherd Amos to speak to those who held priestly leadership as well as the king and court. The plumbline is just as true for the religious community as it is for the secular. God calls this shepherd to preach to a priesthood that practiced an opulent cult of right ritual instead of true worship of God and right conduct and behavior. He confronted a priesthood that had become the voice of the wealthy, that was reluctant to threaten the established institutional fabric, which had become the parrot of pragmatism. Instead of being the force against oppression, instead of being the voice of the voiceless, instead of being the witness to the God of history and salvation and instead of being God's prophets, the priesthood had become the profession of prudence.

Amos' words were clear and strong. He did not measure his words. God chose not the polished, educated, cultured sycophant of the rich but the brash, earthy country bumpkin to carry his message. As Amos tells it to the priest of Bethel:

"The Lord took me as I followed the flock and said to me, 'Go and prophesy to my people Israel.' So now listen to the word of the Lord. You tell me I am not to prophesy against Israel or go drivelling on against the people of Isaac. Now these are the words of the Lord: Your wife shall become a city prostitute and your sons and daughters shall fall by the sword. Your land shall be divided up with a measuring-line, you yourself shall die in a heathen country, and Israel shall be deported far from their native land and go into exile.'" (7: 15-17).

Strong stuff. The tendency of the prophets to answer criticism by cursing the critic is not their most endearing characteristic -- even today!

"The mass of men lead lives of quiet desperation," wrote Thoreau in Walden. But I believe that there are times when a man's desperation forbids standing guilty by in silence. When justice demands a loud voice, God raises up an Amos or a Wilberforce. God has raised up a voice in our time. God has called Desmond Tutu to give voice and power to the desperation of his people in South Africa. I stand here today to give acclamation and support to his prophetic ministry.

In his sermon at Archbishop Tutu's enthronement, the Archbishop of Canterbury said of Tutu: "We know him to be a man of God. He has stayed in my home, so I know he gets up earlier than I do to say his prayers. He is a man of the people. You have freely elected him. He has not been imposed on you. You have a Xhosa proverb, 'UMFUNDISI, NGUMFUNDISI NGABANTU' ('A priest is only a priest through his people'). His laughter and spontaneity can sometimes upset the pompous and shock the solemn. As they said of Jesus, 'He doesn't speak like a religious official.'"

In a recent newspaper interview, a young activist who admits being an admirer of Archbishop Tutu said: "The trouble with Desmond is that he is a prisoner of the Gospel. He says, 'love thine enemy.' At his age, he should hate a little bit more."

I have just returned from Cape Town and the enthronement of Desmond Tutu. Before I departed on the trip, I had received a number of letters demeaning the leadership of this man and decrying our solidarity with his Church's witness against the vile racist system of apartheid. Many expressed outrage at Tutu's comments following our President's recent address on South Africa. I have answered personally each of these letters, and I

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would like to share publicly with you my response. I wrote to each correspondent saying that living in the injustice of South Africa -- in the suffering -- in the midst of imprisonment and oppression -- in almost a sea of hopelessness -- with a minority government that refuses to have substantive political dialogue or recognize the dignity and worth of a majority of its people -- living in these conditions, is it any wonder that this man of God would show impatience with the leaders of a nation that really could make the difference, that has a policy that is insensitive to the human realities, a policy which is called "constructive engagement," which is neither constructive nor engaging? Having been to South Africa, let me add a postscript. While in Cape Town, a beautiful city, a city which would rival any city in the Western world in cleanliness, I went with the Archbishop of Canterbury to the community called Crossroads, the squatter community which is being constantly harassed by the government. I stood in the ankle deep mud at the barbed wire which imprisons the blacks. I saw a squalor as I've never experienced before, and I have been around and seen a good deal. I witnessed the hovels which give shelter to mothers and children. No water, no sanitation, no education. Years of unemployment. No hope. No hope of any employment. No hope at all. No future. One cannot, my friends, give that scene a pleasant face, there are no words adequate to describe the sense of desperation. As I stood there, I tasted the loss of humanity. There is no question in my mind that strong words are necessary and appropriate, even when addressed to world leaders, and that's where those words should be addressed.

The truth of the matter is that Desmond Tutu is a man of God -- deeply spiritual, profoundly rooted in the biblical message of the Lord Incarnate. In my opinion, he will be remembered as a person not only of bravery and courage but one who personified the message of hope in a truly desperate situation. He is, indeed, a prisoner of the Gospel, and we can thank God that he is. Listen to his closing words of his enthronement sermon: "We shall be free, all of us, black and white, for it's God's intention. He enlists us to help Him to transfigure all the ugliness of this world into the beauty of His Kingdom. We shall be free, all of us, because the death and resurrection of Jesus Christ our Lord assures us that life has overcome death, light has overcome darkness, love has overcome hate, righteousness has overcome injustice and oppression, goodness has overcome evil, and that compassion and caring, laughter and joy, sharing and peace, reconciliation and forgiveness have overcome their awful counterparts in God's Kingdom, where God is all in all."

My dear friends, in a very real way our partner Church of South Africa is, as St. Paul said in the second letter to the church in Corinth, "carrying about in its body the dying of the Lord Jesus, that the life of Jesus also may be manifested in its body." We must not be tricked to think that the struggle of apartheid is limited to South Africa. The struggle is with the pernicious evil of institutional racism. The greater question before us is not, necessarily, how we support the anti-apartheid forces in South Africa, but how will we confront the racism that pervades all human society? Are we prepared to work for a United States and a world where all people of color are enabled to play an equal part with white people or will we continue to view non-whites as expendable at points of political and economic forces? The struggle against racism is dramatically engaged in South Africa, but it is being fought around the world: in the Middle East, in Southeast Asia, in Sri Lanka, Central America, may I suggest even in some parts of this country.

In his book entitled Stations on the Road to Freedom Dietrich Bonhoeffer wrote: "To do and dare -- not what you would, but what is right. Never to hesitate over what is within your power, but boldly to grasp what lies before you. Not in the flight of fancy, but only in the deed there is freedom. Away with timidity and reluctance! Out into the storm of event, sustained only by the commandment of God and your faith, and freedom will receive your spirit with exultation."

And freedom will receive your spirit with exultation.

I thank my God for the cloud of witnesses he has raised up for our example. The apostles, the prophets, the martyrs. For Amos, for William Wilberforce, for Dietrich Bonhoeffer...for Desmond Tutu.

I thank my God for the mission and ministry to which he calls each one of us -- for in that mission and ministry is our freedom.

I thank my God for the grace he bestows upon us.

I thank my God for each of you, who form the great company on the journey, that God and has made us prisoners of hope, prisoners of the Gospel.

May I close with words of Paul to the church in Philippi: "Of one thing I am certain: the one who started the good work in you will bring it to completion by the day of Christ Jesus." (Phil. 1:6).

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**Paper Presented By Bishop Clarence Pope
Sept. 22, 1986 at the House of Bishops Meeting**

The Presiding Bishop has asked that I share the essence of a conversation Bishops Stevens, Rivera and I had with him in New York in early July so that consultation with you might be undertaken as soon as possible. It should also be noted that we represented other bishops and constituents at that meeting, as I do at this time.

The concern we expressed to our Primate has to do with the expected election and consecration of women to the episcopate and related matters. The question we put to him was how to provide for those bishops, dioceses and hundreds of isolated parishes and clergy who cannot in conscience accept this new development. We are in severe pain and anxiety and represent many within the Church who have been holding on since 1976 trying to live with the decision of the Minneapolis General Convention without compromising firmly held beliefs. The time is rapidly approaching when this will be impossible. It is because of our love of and devotion to the Episcopal Church that we ask your help to seek a solution to our dilemma. We have remained faithful to the Episcopal Church and have not followed the path of schism. An end run around the problem and into schism would be a quick and easy thing to achieve as the interest, the strength and the finances are available in ample quantity. But that is not what we want.

What we are asking for is a mode of accommodation for our position within the Episcopal Church. To quote my brother, John Spong, Bishop of Newark, from his recent paper on the subject of women in the priesthood and the episcopate, "...it is important that the leaders of the church be aware of those who cannot accept the decision of the body, but who want to continue as part of the body and assist them in finding way to do just that." Newark goes on to say that this can be done in a limited and partial way, leaning heavily upon canonical imperatives.

But we hope for a more positive solution -- one which will allow for the nurturing and growth of those who are called to our position and one that does not have to be maintained by mace and moat. Is there a way we may maintain a covenant of fellowship even though we must

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differ fundamentally on this issue concerning the episcopate? Is there a way of satisfying the consciences of all parties and trespassing upon none while keeping lines of communication and bonds of common service open? Is there a way of laying the foundation of good will which will greatly ease future reconciliation once the mind of Christ in this matter has been made clear to us all? Could not solutions grounded in pastoral principles be seen as a gift from God which would greatly enhance Anglican comprehensiveness, end the siege mentality of the past decade, bring peace, and strengthen the Church's witness? It is our hope that you will help solve this grave problem and that we undertake to manage and control events rather than to be managed by them in the heat of emotion.

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Resolution on Women in the Episcopate

Passed, 78-50

B-26s

Be it resolved, that the House of Bishops reaffirms the action taken at the 1985 General Convention of this church advising that we would not withhold consent to the consecration of any person as a bishop on the grounds of gender alone and

Be it further resolved, that the House of Bishops notes with gratitude that the consultation with the Anglican Episcopate throughout the world requested in that resolution is now in progress through the Primates of the Anglican Communion; and

Be it further resolved, that while recognizing the right of any diocese to proceed with episcopal elections the House of Bishops acknowledges the concern of the Primates for restraint in proceeding to the consecration of a woman as a bishop before the 1988 Lambeth conference; and

Be it further resolved, that this action is in no way intended to imply that any Lambeth Conference could decide such a matter for any autonomous province.

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A STATEMENT ON EPISCOPAL JURISDICTION

**Passed Unanimously By The House Of
Bishops, Sept. 25, 1986.**

The House of Bishops has been made aware of the circumstances surrounding the deposition of a priest in the Diocese of Oklahoma. It is clear that the canonical process of the Episcopal Church in the United States of America was followed in specific detail in the charges, trial, and appeal procedure in that case. The Court of Appeals was presided over by the Bishop of West Misssouri and it upheld in every point the decision by the Ecclesiastical Court of the Diocese of Oklahoma. The deposition was pronounced and this person is no longer recognized as a priest in good standing of the Episcopal Church or of the Anglican Communion. The members of the Vestry of the parish served by this deposed priest have been placed under discipline by the Bishop of Oklahoma. The ownership of the property of this parish is being litigated in the civil courts of Oklahoma. It is important to note that the Standing Committee, the Diocesan Council, and the Diocesan Convention in Oklahoma have each by unanimous vote supported the process and conclusion of this situation. As a response to these events, the House of Bishops of The Episcopal Church feels it necessary to make a statement on episcopal jurisdiction.

Following the American Revolution the Episcopal Church was organized in the United States on the basis of state boundaries. With the reception of bishops these units became dioceses. The missionary expansion of the Episcopal Church outside the United States has likewise been organized in geographically defined areas under a bishop. Articles V and VI of the Constitution of the Episcopal Church make the geographical nature of our church explicit and clear. In the United States new dioceses have been created by subdividing first a state and later any existing diocese with specific reference to which counties of the state were to be included in the new diocese and which were to remain in the old. Similar procedures have been followed in missionary dioceses. The canons allow each diocese the freedom to establish parochial boundaries within that diocese. In the absence of a diocesan provision to do so, parochial boundaries are to be set according to Canon I.13. Bishops in

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the Episcopal Church are required to respect the integrity of diocesan boundaries and are not allowed to perform episcopal functions in a diocese other than their own except at the invitation of the bishop in whose diocese that function is to be performed. This would be the case whether or not such functions take place in an Episcopal church. Indeed, if a bishop is found to be "exercising episcopal acts in and for a religious body other than this Church...without the express consent and commission of the proper authority in this Church," he would be subject to trial and deposition on the grounds of abandoning the communion of this Church. (See Article III, Sect. 3 of the Constitution, Canon III.15.4 (a), and Canon IV.9.)

It is the expectation of this House of Bishops that the autonomy of the Episcopal Church will be respected by the other branches of the Anglican Communion and all their bishops. It is inappropriate for a bishop in another jurisdiction to assume that he has the authority to judge the competency of our canonical process or to contradict this process. It is equally inappropriate for a bishop to claim the authority which belongs to a province to establish dialogue, enter into communion, or otherwise recognize schismatic groups that style themselves "Episcopal" or "Anglican." We expect the Primate and House of Bishops of the other branches of the Anglican Communion to challenge, correct, and discipline any bishop of that branch of our communion who attempts by his physical presence or his episcopal office to enable a deposed priest of our church or a removed vestry to circumvent the canons.

As bishops of the Anglican Communion we are convinced that the episcopal office is not a personal possession. It is a gift of grace recognized by the whole Church to the life of a particular diocese in a particular province. The separation of Holy Orders and their exercise from jurisdiction strikes at the roots of catholic faith and polity. Episcopal trust and collegiality are at the heart of our corporate life. If a bishop of one province can take under his pastoral and ecclesial care a deposed priest, a dismissed vestry, or a schismatic church, the order of the Church is comprised, trust and collegiality are violated, and the integrity of the decision making process of every province is destroyed. We regard these consequences with gravity, and hold these activities to be deplorable, destructive, and irresponsible.

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We support the Presiding Bishop of the Episcopal Church in his efforts to communicate these convictions to those who might be predisposed to act contrary to these procedures and to the Primate and House of Bishops of that province in which the offending bishop is canonically resident. A pastoral concern can be expressed only through acceptance of a common discipline under canonical authority.

Our prayer is that our branch of the Body of Christ may serve God in faithful communion with our Anglican brothers and sisters around the world, recognizing our mutual need of one another, and our reliance on the Holy Spirit to lead us into all truth.

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